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601 192 224 606 for his parents-in-law. The word implies to me that the man's business is to hunt in this fashion for me if I am the father-in-law. It is his obligation to do so forever.

601 202 192 [606] It is not alone the father-in-law who calls a son-in-law "one who carries burdens for me." Every relative of the wife, no matter how remotely connected, is entitled to so address or refer to the husband. And the term with which he reciprocates is simply another form of the same verb which means "one for whom I carry burdens."

584 602 606 From the moment that consent to the marriage has been given, a relationship of total avoidance is established between the husband and certain of his wife's relatives. With these persons, avoidance is the unalterable rule and no choice is permitted. "Even if your wife's parents don't approve of the marriage, they have to be ashamed [practice avoidance] anyway." These obligatory avoidance affinities are: the wife's mother, her father, her mother's mother, and her father's mother. Thus, when the young man comes to his new home, there are at least three affinal relatives living close by (providing they are still alive) upon whom he may not look, and who may not see him. Even at the marriage feast this rule of avoidance must be respected. Avoidance makes necessary certain precautions in the arrangement of homes and obviates the possibility of a common meal for the larger relationship group, even though its members share the same larder.

606 602 [591] [585] 606 591 264 596 602 [361] A man lives near his in-laws and brings what he gets on the hunt back to them, all of it. His food is prepared there at his mother-in-law's place anyway. The camp of the young people is so arranged that the place of the parents-in-law cannot be seen; it might be behind some brush with the door facing the other way. The wife eats with her husband, though the food is usually prepared at her mother's home.

593 264 606 [196] The bringing of food to the husband by the wife is termed "she sets something in a container before him":

This means the act of the wife in bringing to her husband food that has been prepared by her mother. The word is now jokingly used to lazy men in the sense of, "You want things pretty easy, don't you? You want things brought on a silver platter to you."

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595 second woman." Another commentator, however, feels that separate households for wives is the more usual state, especially in times of peace, although "sometimes in wartime they are in the same house because of the danger." In all probability adjustments are made to needs and particular situations. The size of the family and the degree of cordiality existing between wives have much to do with the determination of living arrangements.

595 554 Leadership and wealth come with years and experience; therefore, a man is not likely to take a second wife until a good many years after his first marriage. This may account, in part, for the absence of serious friction between co-wives. The older woman normally has shared her youth with her husband, has borne him children, and has attained status and a good deal of control over the family before the second wife enters the household. She often welcomes the newcomer for the assistance the arrangement will give her with the household duties. Sometimes it is at her instigation that another wife is taken. Since only leaders and wealthy men can afford to have more than one wife, polygyny is not widely practiced. No more than 20 per cent and perhaps only 10 per cent of the men would be able to undertake such responsibilities.

THE SORORATE AND LEVIRATE

587 [192] At the death of a wife or a husband, the surviving mate is spoken of as "one who has become *ica*." The word *ica* does not yield to linguistic analysis, but it has the force of "bound to" or "under the control of." Those who exercise the control are the relatives of the deceased spouse. Those to whom the surviving partner is "bound" (in the sense that they may request marriage of him or her) are the dead person's siblings and cousins of the same sex. Of the terminological usage one informant explained: 587 196 "A man shouldn't say of another man, 'He is "bound" to me.' He should say, 'He is "bound" to us,' meaning to the whole family. But a man can be 'bound' to a woman." Another said of the word: "When you say, 'She (he) becomes "bound,"' you mean that the person is a widow or widower, but is not free."

587 The substance of the sororate and levirate has been defined thus: